



## 白山黑水育奇英（續）

### White Mountains and Black Waters Nurture A Rare Talent (continued)

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Venerable Master Hsuan Hua's Biography

Translated into English by Genglin Zheng and others

#### 84. 深信莫疑

上人的思想是盡虛空、遍法界的，皈依弟子好和不好，都一樣平等教化，用真正做師父的心來對待弟子。上人對弟子的期許，則是老實修行，認真辦道，能夠了脫生死才是本事。

##### 上人自述：

在東北，我的皈依弟子對我都是相信到極點。譬如這兒有個火堆，我對他說：「你跳到火堆裡會成佛。」真會有人即刻跳到火堆去。如果我說：「你跳到海裡，就會往生極樂世界。」也會有人立即跳到海裡，但是我不說這種話。他們雖然相信我，我絕對不叫他們做這種沒有意義的事情，我也不會如此考驗他們。那時候有很多人對我的信心是很堅固，不敢譏謗師父一句話，沒有人敢說

#### 84. Deep Faith Without the Least Bit of Doubt

The Master's mind is as broad as space. He teaches disciples equally no matter whether they are good or bad. He teaches his disciples with a true heart. His expectations for his disciples are that they honestly cultivate, be serious in practice, and be able to finally leave birth and death.

##### The Venerable Master's Own Narration:

In Manchuria, my disciples had utmost belief in me. For example, if there was a fire, and I said to them: "Jump into the fire and you will become a Buddha!" Someone would instantly jump into the fire. If I were to say, "Jump into the sea and you will be reborn in the Pure Land of Ultimate Bliss!" Someone would jump immediately. However, I never said things like that. Although they believed in me, I definitely did not ask them to do these kinds of things that do not make sense. I would not test them in such ways. At that time, many people believed in me. No one dared to slander me because, for several times, when someone slandered me they suffered serious consequences and had to come repent in front of me.

的；因為幾次有人譏謗，後來的果報都很厲害，只好來我這兒懺悔。

修道的人要有正知正見，不要打不正當的妄想，不要生邪知邪見。你有邪知邪見，魔王就會來擾亂你的心性；魔王一得便，就令你生出顛倒的妄想、邪知邪見。明明對的，你覺得不對；不對的，你又覺得對了。皈依三寶是好的，這時不單不相信三寶，連師父也不相信了。

我在東北，有一個皈依弟子沒有著魔以前，很相信我；後來著魔，魔王叫他不相信我，看師父這樣也不對，那樣也不對，所以就不到廟上了。這個魔很厲害，他以後就發狂了，他爸媽沒有法子，就去找我。

我到他這個房間，他就跑到那個房間，不敢見我，說我這個師父不好，不願意見我。我看他父親母親那麼大把年紀，很可憐的，就想法子把他這個魔降伏了。等他明白過來，他說：「我在有病的時候，最不高興的就是師父，一見到師父就要發脾氣。」

所以各位要小心一點，不要令魔王得便。如果魔王得便了，甚至於我也沒有法子，不能幫助你。

### 【後記1】比丘尼恒品師（俗名郭玉霞）口述：

1931年，九一八事變時，我七、八歲，我爹給了我一張聖人畫像，我也不知道是誰，每天燒香禮拜；豆油燈的黑煙，把聖人像都給熏黑了。一天，上人來我們家，說這是釋迦牟尼佛像，叫我把像拿下來，他火化後把灰帶走了。上人再來時，給我一尊小觀音菩薩銅像。那時不懂佛法，拿好魚好肉供上，上人說要供素的。

我有個表哥的女兒叫小銀子，那時七歲。有一天馬兒發脾氣，從她頭上躍過，一點沒碰著她，可是她病了。她一睡下就要起來，往樹上、桿子上爬，家人就按著她，鬧得全家每晚都不能睡覺。

表哥請上人去他家，上人在那兒住了兩宿，小銀子就好了。小銀子長到十七、八

Cultivators must have proper knowledge and correct views; do not have perverse delusions, do not have evil knowledge and deviant views. If you do, a demon will disrupt your nature. If he succeeds, you will have perverse thinking, false knowledge, and wrong views. You will think something right is wrong, or something wrong, right. For example, taking refuge with the Three Jewels is a good thing; but you will not believe in the Three Jewels, you won't even believe in your master.

In Manchuria, I had a disciple who believed in me before being possessed by a demon. After he was possessed, the demon told him not to believe in me. He would find faults with whatever I did, and so he did not come to the monastery anymore. This demon had great power and made him crazy. His parents didn't know what to do, so they came to see me.

I went to his room, but he moved to another room. He did not dare to see me and he accused me of not being a good Master. I saw both of his parents were advanced in age and thus took pity on them, so I managed to subdue the demon. He came back to his senses again and said, "When I was sick (in the possessed state), what displeased me the most was the sight of the Master. As soon as I saw Master, I would get mad."

So, each of you should be careful and not let the demon catch your weak points and possess you. Otherwise, by that time even I myself may not be able to help you.

### [Postscript 1] Bhikshuni Heng Pin Shr's (lay name Guo Yuxia) own narration:

In 1931, during the Mukden Incident (September 18th Incident), I was about seven or eight, and my father gave me a painting of a sage. I didn't know who the sage was, but I burnt incense and bowed to it everyday. The smoke from the soybean oil lamp fumed the picture and made it black. One day, the Venerable Master came to our home and told us that the painting was that of Shakyamuni Buddha. He then told me to take it down, and after burning it, he took the ashes away. When he came back, he gave me a little bronze statue of Guanyin Bodhisattva. I didn't understand the Buddhadharma back then, so I made offerings of meat and fish to it. The Venerable Master told me to make vegetarian offerings.

My cousin had a seven-year-old daughter named "Little Silver." One day, a horse got mad and jumped over her head. It didn't touch her but she got ill afterwards. Sometimes, after having slept for a little while, she would immediately get up and begin to climb a tree or a pole. Her family would then have to follow her and restrain her. This was so disturbing that no one could possibly sleep.

My cousin invited the Venerable Master to his house. The Venerable Master stayed there for two nights, after which the girl recovered. At seventeen or eighteen, her illness recurred, and she was difficult to restrain, because she was much older and stronger. At that time, the Master had already left Manchuria. One night, my cousin dreamed of the Master, who said: "Give her salt water to drink." Thus, he put some salt in her mouth and added some water, enabling

歲，病又犯了；因為她長大了，犯病時力氣還特別大。那時上人已經離開東北了，我表哥有一晚夢見上人，上人說：「讓她喝鹹鹽。」他就拿些鹽放她嘴裡，再灌點水，她就好了。

我們屯裡有個女孩兒叫李鳳蘭，天天早上起來喊頭疼，疼得在地上打滾，跟她爹媽講：

「你叩頭，你叩頭！」她爹媽給她叩頭，她頭不疼了。別人進她家，她也喊：「你叩頭，你叩頭！」不叩就滿地滾，人家只好給她叩頭。有時候人看見她，說：「妳胖了。」她就說：「胖了嗎？」就咬自己手臂，說：「瘦，瘦，瘦！」她就瘦下

去了。人說：「妳瘦了。」她說：「瘦了嗎？」也咬自己手臂，說：「胖，胖，胖！」她就胖起來了。說起來像笑話，可是真的。因為在大白天，人也不覺得怕。她爹請上人去看病，上人住了兩宿，他女孩兒病也好了。

我有個表姐，她不認字，婚前就吃素修行。她們家每年請人扶鸞兩次，問事情。她到處勸人布施行善，她給了我好多善書，其中一本書叫《四十二手眼》。我不認字，因為書中一半是圖，一半是字，我隨身帶著。

每次上人來我家，我有什麼寶貝，都拿給上人看。那次我拿出那本書給上人看，上人說他也有一本。上人再來時把他那本帶來了，我一對照，兩本一模一樣。上人



極樂寺是黑龍江省建立較早的、規模最大的佛教寺院建築群，與長春般若寺、瀋陽慈恩寺、營口楞嚴寺，並稱東北四大佛教叢林。

The Ultimate Bliss Monastery is the largest of any Buddhist monastic building complex in HeiLong Jiang (Black Dragon River) Province. It predates most other monasteries there. Together with the Prajna Temple in Changchun, the Kindness and Grace Monastery in Shenyang, and the Shurangama Monastery in Yingkou, they are referred to as the four major Buddhist monasteries in Manchuria.

would then ask, “Really?” and start biting her arm, saying: “Skinnier! Skinnier! Skinnier!” She would then immediately get skinnier. If people then told her, “You’ve gotten slimmer,” she would reply, “Really?” and then bite her arm, saying: “Fatter! Fatter! Fatter!” She would then immediately get fatter. It sounds like a joke, but it’s a true story. People were not really scared of her because it occurred during the day. Her father asked the Venerable Master to cure her illness. The Master stayed at their house for two nights, and she was cured.

I have a cousin who was illiterate. Before she was married, she ate vegetarian food and cultivated the Way. Twice a year her family would invite people to her home to participate in a seance, so they could ask the spirits questions. She persuaded people to do meritorious deeds and give donations. She also gave me quite a few books that exhorted goodness. One of them was called the “Forty-two Hands and Eyes.” Half of it contained pictures, while the other half contained words. Although I was unable to read it, I carried it with me.

Every time the Venerable Master came to my house, I would show him whatever treasures I had. That time I showed him the book on *The Forty-two Hands and Eyes*. The Master said that he had one as well. The next time he came,

her to recover.

A girl in our village, named Li Fenglan, had terrible headaches every morning upon awakening. The headaches were so painful that she would yell, scream, cry, and even roll around on the ground, saying to her parents, “Bow to me! Bow to me!” Once her parents bowed to her, her headache would disappear. When other people entered her house, she would yell at them too, saying, “Bow to me! Bow to me!” If they didn’t bow, then she would keep rolling around on the ground in pain, so they would have to bow to her. Sometimes when other people saw her, they would say: “You’ve gotten fatter.” She



還教我和王慕純（音）一個手眼——五色線手眼「買索手」，上人還告訴我們怎樣編五色線。王慕純沒書，她拿紙壓在我書上，照描了一本。

後我跟上人說我要出家，上人答應了，我媽也就不再說什麼。我又對王慕純講，她比我小兩歲，她媽後來也答應。於是我們就上三緣寺求上人出家。

上人應允後，拿布叫人給我們做海青。因為沒量身，海青大得不能穿，不穿也不行。上人沒給我們袈裟，上人當時自己都沒袈裟。上人為我們落髮，給我取名果智恒慧，王慕純是果喜恒悅。因為三緣寺是男眾道場，不住女眾，上人又親自送我們到哈爾濱市的地藏寺去住。

我們住了半年，都沒見過上人。一天，我和王慕純跑回三緣寺去看上人。上人不在，只有三個老人在那兒做飯，一問三不知。我們在地藏寺住不到幾個月，開始有土匪搗亂，當家的說：「散了罷！各走各的。」我後來又在法華寺，不到一年八路軍來了，把我們全攆走了。

那時我住哈爾濱，八路軍來了，進出都得有路條。王慕純那時搬到偏僻地方，雖有八路軍站崗，還不用路條，所以上人才能上她家去。上人沒進屋，叫徒弟進去說他要走了。上人站在門外場院，離門遠一點兒的地方等著；那時有八路軍站崗，上人不方便進去。王慕純沒出來，也沒和上人講話。

1993年我接到上人的信，要我來美國，還叫我去找王慕純；我找著她，她告訴我的。當時我一聽，就責怪她：「妳知道師父要走了，怎不出來見師父？也不拿點盤纏給師父？妳自己沒錢，也該跟妳哥妳爹要點錢。」她們家富，比我們家強多了。我罵得她哭，大概後悔了。上人又從美國寄路錢來，叫我找她一塊去美國。她因為簽證老簽不上，沒去成。

he brought his book with him, and I found out that they were identical. He also taught Wang Muchun and me one of the hands and eyes: "The five-colored string Hand and Eye—the Cord and String Hand." The Master also taught us how to weave the five-colored strings. Wang Muchun didn't have a book, so she placed a piece of paper on my book and traced the picture.

Later I told the Venerable Master that I wanted to leave the home-life, and the Master consented; my mother didn't say anything. I told the news to Wang Muchun, who was two years younger than I was and later, her mom consented for her to leave the home-life. We went to Three Conditions Monastery and formally asked the Venerable Master to let us leave the home-life.

After he consented, he asked people to use cloth to make robes for us, but the robes were too big for us. Nevertheless, we still had to wear them. The Master didn't give us sashes. At that time he himself was not wearing one either. He shaved our heads, naming me "Guo Zhi, Heng Hui" and naming Wang Muchun "Guo Xi, Heng Yue." Since Three Conditions Monastery is a Bodhimanda for monks only, not for nuns, the Venerable Master accompanied us to Earth Treasury Monastery in Harbin.

We stayed there for half a year, but didn't see the Venerable Master. One day, Wang Muchun and I went back to Three Conditions Monastery to see the Master, but he was away at that time. There were only three old men still remaining there to cook, and they knew nothing about what had been going on. (There was a civil war and political chaos in Manchuria at the time.) After living for a few months at Earth Treasury Temple, some gangsters came and caused trouble. The current temple manager said, "It's over! Leave! Everyone go your separate way." Later I went to Dharma Flower Monastery, but in less than a year, the Eighth Route Army came and drove us all out.

At that time I was living in Harbin. When the Eighth Route Army came, we were required to have a permit in order to exit or enter. Wang Muchun had moved to a remote place, and though there were communists' guard posts, one didn't need special permission to enter, so the Venerable Master went to her house. The Master didn't enter the house; instead, he asked his disciple to go in and tell her that he was going to leave the area. The Master stood and waited some distance outside the door of her residence. There were communist soldiers standing guard outside, so it was not convenient for the Master to enter. Wang Muchun didn't come out, nor did she talk with the Master.

In 1993, I got a letter from the Master; he asked me to come to the United States. He also asked me to find Wang Muchun. After I found her, she told me the whole story. As soon as I heard this, I said, "Why didn't you go out and see the Venerable Master when you knew that he was leaving? Moreover, why didn't you give any donations to him? Even if you didn't have money, you should have asked for some money from your older brother or father." Her family was very wealthy, much richer than mine. I scolded her until she started to cry, probably because she felt remorse. Later the Venerable Master sent us money for the trip to the United States and asked me to accompany Wang Muchun, but her visa application was continuously rejected.

待續

To be continued